

THE HISTORIOGRAPHER

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of
THE NATIONAL EPISCOPAL HISTORIANS AND ARCHIVISTS
and

THE HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH

*published to promote the preserving
of church records and the writing
of parochial and diocesan history*

Vol. XLVIII No.3

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St. Michael's Church, Marblehead, Massachusetts: A Short History

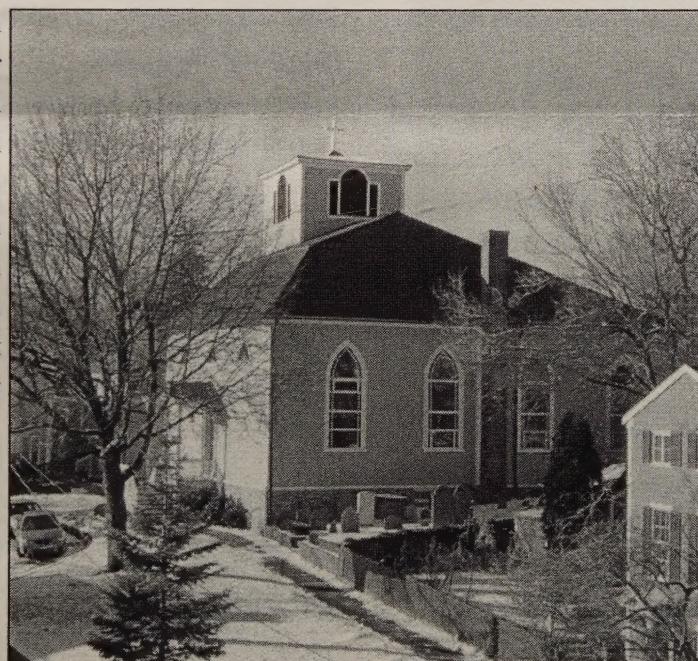
In 1714, a group of benefactors and subscribers, sea captains, and Marblehead donors sent a letter to their most generous benefactor, Col. Francis Nicholson, describing the steps they had made to organize and to erect a "Handsome Church" for followers of the Church of England in Marblehead. The next year the Marblehead parish had its first Church of England priest sent over by the Society for the Propagation of the Gospel in Foreign Parts (SPG or SPGFP). St. Michael's is the oldest Episcopal Church in New England still standing on its original site and worshiping in its original building. In 2014, the Church will celebrate its 300th anniversary.

Considered the "Father and founder" of St. Michael's, Nicholson served as Lt. Governor of New England (1688-89) and Virginia (1690-92), and as Governor of Maryland (1694-98), Virginia (1699-1705), Nova Scotia (1712-14), and South Carolina (1720-28), and donated money to help pay for the construction or endowment of at least 42 churches in ten

of England's twelve colonies. He patronized four churches in New England, including Old North (Christ Church), Boston; King's Chapel, Boston; Trinity Church, Newport, RI; and St. Michael's, Marblehead. In 1714, he gave a gift of 25 Pounds to help with the

construction of St. Michael's and requested the SPGFP (of which he was a leading lay member) to send a minister at once. Eight years later, in appreciation of Nicholson's generosity, the Vestry asked him to select a name for the Marblehead church, and he chose St. Michael's.

St. Michael's building is a colonial adaption of several small "auditory" type churches built during the 1670s and 1680s by Christopher Wren and Robert

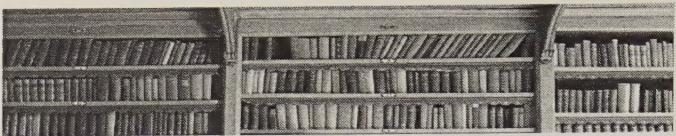


St. Michael's Church, Marblehead, MA, as seen today.
Photo courtesy Ed Nilsson.

Hooke in London after the Great Fire of 1666, and these, in turn, derive from an earlier Dutch precedent —the Nieuw Kirk in Haarlem, designed by Jacob van Campen in 1645. All are characterized by vaulted ceilings in the shape of a Greek cross within a square plan. The chandelier and its rare gilded wrought iron sus-

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Book Review

Caught up in Faith: A History of St. Aidan's Parish

By Barbara Brandon Schnorrenberg, Ph.D.

(Alexandria, Virginia: St. Aidan's Episcopal Parish, 2008, 117 pp. Available from the Parish for \$15 at 8531 Riverside Road, Alexandria, VA 22308-2200)

This writer has heard Barbara Schnorrenberg at two Tri-History conferences at which she presented excellent papers; her writing does not disappoint: clear, concise, and most of all, engaging. Schnorrenberg has been a parishioner of St. Aidan's, Alexandria, Virginia, since 2003 and is also the author of two other parish histories. She has published articles on 18th century British women, and was awarded the Nelson R. Burr Prize by the Historical Society of the Episcopal Church for "The Best School for Blacks in the State: St. Mark's Academic and Industrial School, Birmingham, Alabama, 1892-1940." This year, Schnorrenberg gave a paper in Raleigh for the Tri-History conference, "Good Intentions: The Diocese of Alabama and Female Education, ca. 1845-1920." St. Aidan's received two awards from Episcopal Women's History Project (EWHP) to enable a Parish History Day to occur and to ensure the preservation of parish archives. The parish is most fortunate to have an experienced, professional historian in its midst to craft such a book.

The parish was founded in 1963 from St. Luke's, Alexandria, to serve in a newer area of the city as part of a diocesan strategy to extend the Episcopal Church's presence in Northern Virginia and greater Washington, DC. The book tells the story of the parish's beginnings and its rapid growth with newly constructed buildings provided to serve a new suburban area that was populated by military personnel or government employees and their families in single-family dwellings. St. Aidan's has long centered its worship on the Eucharist, not always the case in the Diocese of Virginia historically. From that Eucharist-centered community has sprung a lively and varied ministry. Outreach has played a large and significant role in the congrega-

For information on Book Reviews, contact Dr. Carl Stockton at cr.stockton@comcast.net.

Book Review, *continued from page 2*

tion's life as has ecumenical involvement that at one time included drawing up a covenant between the parish and its Roman Catholic partner, Good Shepherd Church. Unfortunately, the latter failed, due largely to changes in the Roman Church's clerical leadership.

While not organizing her history around the priests who have served there, Schnorrenberg gives them her full attention. Each one brought many and varied gifts, sharing them broadly. From the first Vicar Embry Rucker, through the rectorates of Pat Underwood and Hal White, to the present day with John Baker, the reader is drawn to their distinct personalities and leadership styles. Always the people of God were ministered to, but more "ministered with" by these men. The founding Vicar was what might be called "an early creative" in the annals of parish ministry and certainly was no ordinary parish priest. The parish grew dramatically and soon the A-frame building needed expansion. A Day School was begun for children under six and the Mission became a parish in 1967 and Rucker its first Rector. Schnorrenberg comments on this period:

"From its beginnings St. Aidan's prided itself on being different, willing to experiment, willing to change. There was apparently no complaint in the parish about the gradual moves toward the equality of women in the church's organization and worship." [p. 23]

Underwood served as the second Rector, and brought liturgical gifts to St. Aidan's along with a passion for peace and justice advocacy. Early in his rectorate, the church building suffered a destructive fire that destroyed it. White served for 20 years and continued many of the policies and ministries of his predecessors. His gifts lay in bringing organizational expertise to parish life, while maintaining a consulting and counseling practice. He encouraged frequent assessments of his and the lay leadership's effectiveness and was unafraid to cope with the findings of those surveys. Baker, the present Rector, began in 1999 and has brought gifts in preaching, liturgical and pastoral expertise, and leadership. For the first time in the par-

ish's history, an interim rector was called before Baker was elected and this period proved to be most helpful.

The parish of St. Aidan has faced, in its relatively short history, a number of controversies and a major fire that destroyed the first church building after being in use for less than a decade. The present worship space is unique, attractive and useful. Its construction followed many hours of deliberation, including arguing the possibility of relocation or utilization of other parish buildings for worship.

Another controversy was prompted by the possible sale of the parish's rectory at a time when many parishes were selling their rectories, investing the proceeds and providing a housing allowance for the priest and family. In certain areas of the country, housing prices are very expensive and often beyond reach of a priest who has been called from another area of the country where he/she either lived in a rectory or less expensive owned housing. This makes a rectory more attractive to some.

The author's concluding assessment of the parish's life and ministry is transparent and forthright in terms of its financial picture, stewardship, and location. Offsetting these problems, however, is the parish's record of commitment to many outreach projects and its willingness, in the words of the Rev. Ed Morgan "to be less traditional, free-wheeling, looking for innovations." Morgan was rector of St. Luke's, Alexandria, and the "founding parish" for St. Aidan's at the time it began.

The book is replete with pertinent and accurate footnotes that do not overwhelm or distract the reader. Appendices are helpful, including impressive lists of founders, assisting clergy and seminarians from Virginia Theological Seminary in Alexandria. The author's husband John is an expert in church architecture and has provided a lengthy, detailed survey of St. Aidan's land and buildings.

This is an excellent parish history, balancing narrative, pictures and attractive presentation.

Phillip Ayers, Portland, Oregon
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St. Michael's History, *continued from page 1*

pension grill, a gift to the parish from the collector of taxes of the port of Bristol, England in 1732, is suspended from the groin or cross vault which was once the church's center. St. Michael's expanded its footprint by one-third with an addition in 1728 of a new roof that covered the original triple gables that can still be seen today. In its original configuration, the altar was on the east wall and the pulpit centered on the north wall. The colonial windows were arrayed in two tiers, square below and arched above.

In 1833, with the building in very poor condition, John Glover Hooper led renovations that moved the altar to the north wall with the pulpit, replaced the original box pews with the current enclosed slip pews, and modified its two-tiered windows into single Gothic style lancet windows.

St. Michael's first bell was hung in 1718. When news of the Declaration of Independence broke out in 1776, the bell was rung so fervently that it cracked. A new bell was installed in 1802, but was damaged beyond repair by 1817. A third bell weighing 839 pounds was cast by the Paul Revere Foundry in 1818. The bell is inscribed "Revere & Son Boston 1818" and hangs in the tower today. A major renovation was undertaken in 1994 to replace worn bearings, improve lubrication, and to clean the rusting cast iron supports. The Revere bell is heard weekly throughout Marblehead's downtown, with extended ringing on Washington's Birthday and July 4th.

The church enjoys a long history of firsts, starting in 1728 with the first defense of Christmas as a religious day to be observed, and in a region given to Puritan/Congregational hegemony. The first chanting in



The interior of St. Michael's Church. Photo courtesy Ed Nilsson.

New England was heard at St. Michael's in 1787 when the choir chanted the Venite, the Cantate, and the Nunc Dimittis, which it has been doing ever since. Music has long been an important part of St. Michael's, the acoustical properties of which are excellent. The first pipe organ was acquired in 1754, and a singing gallery was added in 1764. The present tracker organ dates from 1974, and although it is an entirely new instrument, it is housed in the restored case from an earlier 1833 Hook organ. The current instrument, built by the late

C.B. Fisk of Gloucester, was designed to sound like its eighteenth century predecessors. Its quality and tone, heard regularly in concert performances, are admired throughout Boston's North Shore and beyond.

The stained glass windows, four each on the east and west walls, were installed in 1888 by Redding, Baird & Company of Boston under the direction of the Rev. John L. Egbert. The second window from the rear of the church on the east wall, known as the Senate Window, was presented to St. Michael's by the Senate of Massachusetts through the efforts of Senate member Samuel Roads, Jr. Mr. Roads served St. Michael's as its Parish Clerk and was Marblehead's first historian, and author of *The History and Traditions of Marblehead*. In the 1980s, the windows were removed, one by one, and completely restored. St. Michael's has had thirty-eight rectors on its long history. The parish has produced at least five members of the clergy and one religious since 1900, including an African missionary.

Two historical projects are worthy of note. A re-clapboarding of the entire church in 1978 revealed previously unknown architectural and decorative art details of the original 1714 church building and subsequent modifications. Among them were two wooden *trompe l'oeil* window caps, painted to simulate glass,

St. Michael's History, *continued from page 4*

and believed to be the oldest examples of their kind in the nation. An eighteenth century wall sconce, with its globe largely intact, was also discovered and professionally restored.

A second project was an archaeological investigation from 1975 to 1980 to confirm the existence and history of the rare colonial crypt beneath the church. The remains of nearly twenty-five people, the position of burial plots and associated artifacts were found and documented. A major discovery was identifying the original location of the crypt door in the southeast corner of the church foundation. Four small redwood coffins were constructed to contain the remains, which were interred in a new vault-like enclosure. St. Michael's and its crypt provided the inspiration for the macabre writer H.P. Lovecraft in his short story, "The Festival," published in *Weird Tales* in 1925. The oldest church crypt in New England is also open by appointment to the interested visitor. A handsome churchyard adjoins the church where some seventy-five parishioners have been interred since the early 1700s.

Women of St. Michael's have played a vital role in parish life since its beginning. As early as the eighteenth century, women owned pews and had voting rights in parish affairs and for three quarters of a century have served in positions of authority on the vestry and as wardens. The Parish Aid Society and St. Catherine's Guild, with their roots in the early nineteenth century, have been forces for continuity, growth, and mission into the twenty-first century. It was the

women of the parish who in the nineteenth century began its first church school, and in 1950 acquired and staffed a separate building for that purpose. Women have been largely responsible for both of the parish halls erected in the 1800s and—led by the church's Thrift Shop—the one that succeeded these in 1964. In the 1980s the parish's Needlework Guild created more than twenty-one kneelers, and their work is featured in a published reference book on the subject.

While its historical importance remains unquestioned, what distinguishes St. Michael's today is the particular emphasis the parish places on its liturgically-centered worship, ritual, and musical tradition. While the roots of this heritage can be found in the early twentieth century, the emphasis has increased over the past seventy-five years. From this flow mission, vision, stewardship, and evangelism, not as separate entities, but as a holistic outgrowth of liturgical life.

The parish will celebrate its 300th anniversary in 2014, and preparations are already underway to look back over its illustrious history, as well as ahead to the parish's fourth century of proclaiming the Gospel to transform lives. It was the love of the Anglican liturgy that brought together the small band of sea captains who founded St. Michael's in 1714. Their successors today, inheritors of a rich and sacred tradition, find corporate worship at the heart of Christian life and the parish's illustrious past as a source of continuity, strength, and an anchor to windward for the future.

Robert L. Howie, Jr.
St. Michael's, Marblehead, MA

St. Michael's Church, Marblehead, Massachusetts: A Model Parish Archives

As a college undergraduate in the early 1970s with a keen interest in colonial history and preservation, I had to look no further than my own parish of St. Michael's, Marblehead, MA—with the oldest Anglican church building in New England (1714) still on its original site—to indulge that interest, and earn academic credit along the way. In 1974 I proposed to the rector that I organize the parish archives, rich with records, artifacts, and other treasures, but with much of it in a sad state of neglect. He appointed me parish

historian, and encouraged me to get to work. Thirty-six years later, that works happily continues.

One of the first things I did was to visit Harold Hodgkinson, an elderly gentleman who had been appointed St. Michael's first parish historian in 1935, when a diocesan canon was enacted that year requiring parish rectors to appoint parish historians. I asked Hodgkinson, then chairman emeritus of William Filene's Sons Co., a major department store chain and New England institution, if he would consider funding the profes-

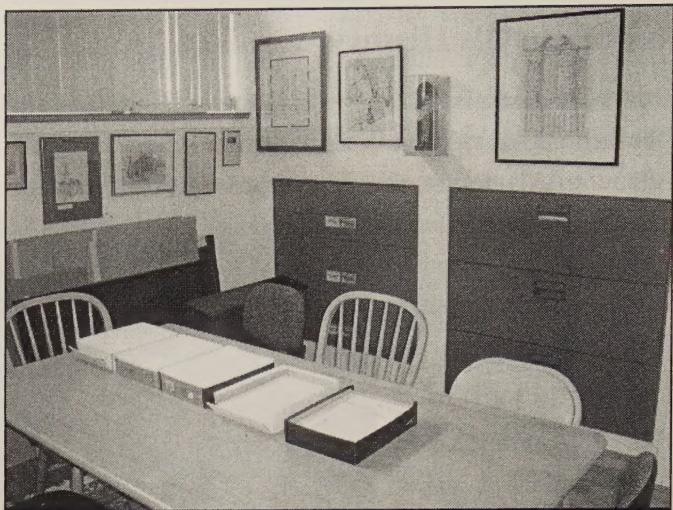
St. Michael's Church, *continued from page 5*

sional restoration of our parish records and historical collections and a proper facility in which to house them. I would provide the labor, knowledge, and organizational skills. His death not long afterwards and his bequest to St. Michael's brought together the resources and expertise for an ambitious archival program.

I lost little time in visiting the newly established Northeast Document Conservation Center—one of only four such facilities in the nation—to undertake a comprehensive program of document preservation. Cracked vellum bindings and foxed paper containing early eighteen century records were dissembled, washed, buffered, and completely restored. Letters and other historical papers received even more extensive treatment as necessary. This included leaf-casting—a technique developed by Israeli preservationists following the discovery of the Dead Sea Scrolls—where holes and ragged edges in a document are filled in with new paper fibers bonded at the edges of the original to form one seamless document, and the whole encapsulated in protective Mylar.

Bound volumes of vestry records from the colonial and early nineteenth century periods were repaired or re-bound as necessary by hand in vellum, leather, or other material as appropriate. Decades of volumes of sacramental records—baptisms, confirmations, marriages, and funerals—and their indices were bound or re-bound in color-coded series to provide ready reference. This proves useful to the parish office, when, for example, individuals periodically write from various states to confirm their date of baptism, a legally accepted basis to determine eligibility for Social Security benefits.

In 1976, a temperature and humidity-controlled room was constructed in the parish hall to house the archival and historical collections, including the eighteenth century parish charter, colonial altar missals, miniature portraits of the rector (and his wife) who officiated at the marriage of George Washington, an alms box made by the rector who later became president of Columbia University, nineteenth century rectors' photographs and architectural drawings, and artifacts from



The Archives of St. Michael's Church. Photo courtesy Robert Howie, Jr.

an archaeological investigation of the rare colonial crypt beneath the church. The central feature of the facility were two—later three—fire-proof lateral file cabinets to house primary source records, a generously proportioned library table on which to study them, and matching custom cabinetry and bookshelves to house a special collections library on local, regional, and national church history and architecture.

I spent the equivalent of about a year, over a five year period, to complete the organization of all records by provenance, file them in acid-free file folders and archival, water-resistant archival storage boxes, and arrange them in the file cabinets. Thousands of photographs, letters, sermons and rectors' papers, prints, art work, historical artifacts, architectural pieces, and other treasures were labeled and filed. These objects formed the basis for a series of rotating exhibitions in a purpose-made exhibition case in the parish hall, complete with ultraviolet light filter protection. Records management policies, including a clerk's manual to help ensure appropriately detailed vestry meeting minutes and their recording on high quality paper, were subsequently implemented. Archives bylaws were enacted to govern the accession, preservation, and use of archival material, and incorporated into the parish's own bylaws.

In time, the archives facility and the approach taken has become a national model for the preservation and use of parochial records and historical collections. To educate parishioners and the community on the rich historical tapestry from establishing the Anglican

St. Michael's Church, *continued from page 6*

church in a bastion of New England Puritanism and its subsequent development as a unique Episcopal parish in the national church's largest U.S. diocese, a series of lectures was given over several years, articles researched and published on various facets of the parish's history, exhibitions mounted, and tours conducted for individuals and groups far and wide. Subsequent gifts from other interested parishioners have provided additional endowment for the archives and its programs. As the parish plans the celebration of its 300th anniversary in 2014, it is a unique asset, capability, and competency that we cherish.

It is my privilege to continue to help advance this work in collaboration with an accomplished Historic

Church Committee that has a unique ministry helping the wider parish celebrate its history, and inform and deepen our theological understanding and spiritual development.

Visitors are invited to learn more about the archives and about St. Michael's history—which includes a number of “firsts” such as the first published defense of Christmas in the American colonies (1723) and the first liturgical chanting in New England (1787). To learn more, visit www.stmichaels1714.org/

Robert L. Howie, Jr.

Parish Historian of St. Michael's Church, Marblehead, MA from 1974-1984, and as Historian Consultant, 1984-present; Registrar-Historiographer, Diocese of Massachusetts, 1979-1981

Elk Run Church Preservation Project Reaches Major Milestone

In 1999, St. Stephen's Episcopal Church in Catlett, Virginia, in collaboration with St. James Episcopal Church in Warrenton, Virginia, led a Community effort in acquiring this historical property.

The Elk Run Church Site Preservation Committee archaeologically located, defined and preserved the foundation of the 1750s Anglican Church in Elk Run, Fauquier County, Virginia. The property was donated by Ned Browning, a descendent of the Anglican Church's first Minister, the Rev. James Keith, and maternal grandfather of Chief Justice John Marshall.

The all-volunteer archaeological effort was conducted from November 1999 until October 2006 exposing the heretofore unknown stone foundation, laid down in the 1750s in the form of a Greek cross. Numerous artifacts came to light, including Indian arrowheads, handmade nails, ceramic fragments, early coins, brick and glass. A cemetery was discovered adjacent to the Church.

The archaeological effort included local residents, church members, grade school, high school and col-



Reconstructed Elk Run Church, December 2010.
Photo courtesy Edward Dandar.

lege students, Boy Scout troops, and visitors from outside the county and the state. Ultimately, over 54 units were excavated by the volunteers. A total of 129 volunteers provided over 5,803 hours of service between 1999 and 2006.

Conversion of the archaeological site to a Historical Church Park started in November 2006. The construction of a Mini-Museum over an excavated seg-



The stone foundation of the original church.
Photo courtesy Edward Dandar

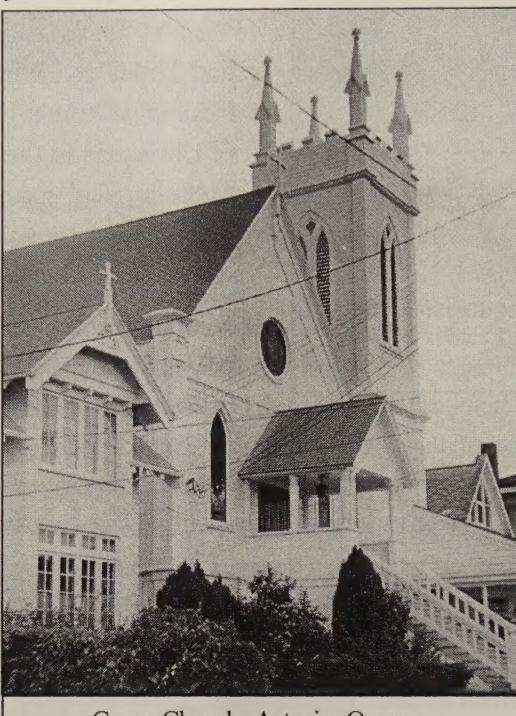
Grace Church, Astoria, Oregon

In 1811, just five years after Lewis and Clark's expedition reached the mouth of the Columbia River, John Jacob Astor's Pacific Fur Company founded Fort Astoria as a fur trading post and the first permanent American settlement in the Pacific Northwest. His Majesty's sloop of war, the *Racoon*, arrived on 30 November 1813, to take the post as a prize of the War of 1812. In the fall of 1824, Governor George Simpson of the Hudson Bay Company instituted the practice of holding Sunday services at Fort Astoria, now renamed Fort George, using the English Book of Common Prayer. And on 8 November 1838, the Rev. George Beaver held the first Anglican services at Fort George, within the boundaries of the future Astoria.

When the Rev. Thomas A. Hyland and his wife arrived in the Pacific Northwest in 1864, Astoria was "the most promising field for him now open." It had grown to a settlement of several hundred inhabitants and was the county seat for Clatsop County. Now, with a full-time rector, a congregation was gathered—eight of them were communicants—and began to grow. For the next two years, members worshiped in the courthouse.

In 1866, the congregation erected its first church building at what is now the corner of Eighth and Commercial Streets. The Rev. Mr. Hyland wrote, "It was with great difficulty and self-denial that our little church was built. . . in what is called the Gothic style of architecture, with a tower and spire sixty-four feet high. We have a nice bell in the tower which was purchased by the Sunday School children. . . The building. . . will seat nearly two hundred persons. It is not yet painted, nor can I say when it will be."

Until it had a building, the congregation was nameless. Martha Hyland suggested "Grace Church" after her



Grace Church, Astoria, Oregon.
Photo courtesy Phillip Ayers.

former parish, and as such the church was consecrated on 2 June 1867, by Bishop Thomas Fielding Scott, the first missionary bishop of Oregon. A parochial school operated from 1864 until 1881, when public schools became available.

Within two decades, Grace Church had outgrown its building. The Rev. Mardon D. Wilson, then rector, led parishioners in a drive to erect the present church on land bequeathed by Susan Shively. Among the treasures transferred from the first building to the new were the baptismal font of Bellingham stone, toward which the children had collected \$100, the Sacraments Window behind the altar, the Trenchard Memorial Window in the nave, and a bell in the tower. Holy Communion was celebrated in the new church on Easter, 1886, and on June 6,

Bishop Morris consecrated the building. A wood-framed brass plaque testifies to the dedication. Over the years, treasures from some of the six missions the parish founded have been incorporated in the mother church. Among them are a stained glass window and a bell from Holy Innocents' Chapel. The chapel had been built in 1873 in "Upper Astoria," a nearly inaccessible area of the bustling port city, but as travel and street cars became available, the chapel's importance decreased; the last service in the chapel was held in 1894, and in 1920, it was razed.

In 1891, roadwork in front of the church placed the building below the level of muddy, unpaved Franklin Avenue. To restore Grace Church to a more dignified level, the building was raised more than 10 feet. During the century since, several additions have been made to the building. Grace Church was completely restored for its hundredth anniversary, and on 7 September 1984, it was placed on the National Register of Historic Places.

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NEHA Conference 2011: Eden, at the end of the Oregon Trail, *Continued on page 10*

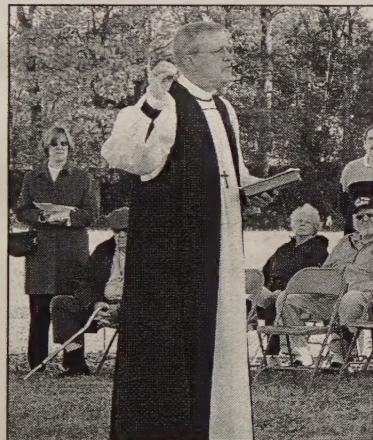
It will be our distinct pleasure and joy to welcome you to Portland this coming June for our annual NEHA conference. Richard Van Orman, Historian and Archivist for the Diocese of Oregon, has developed the intriguing title for the conference as well as the attractive brochure, part of which is in this article. Richard, Judy Cato, former member of our Diocesan staff, and I have been busy drawing together the many strands that go into making an excellent conference. We are honored to have Bishops Robert Ladehoff, the Eighth Bishop of Oregon, and Rustin Kimsey, the Fifth Bishop of Eastern Oregon as our Honorary Co-Chairs of this conference. Bishop Michael Hanley, our current and Tenth Bishop of Oregon, will officially welcome us all at our Diocesan Headquarters, "The Close," on Tuesday, and will preside at the Conference Eucharist on Thursday. The Close and Elk Rock Garden is a singularly beautiful place where conferees will be able to stroll on Tuesday before Evensong.

Our attractive and affordable hotel for the conference will be University Place, located on the urban campus of Portland State University (PSU), the largest of our state universities in Oregon. Rooms will start at \$79 per night, with free breakfast available; it is a short bus ride to and from Trinity Cathedral. Information will be forthcoming about accommodation at University Place. The hotel will offer a special rate for those registrants who wish to stay

Elk Run Church, *continued from page 7*

ment of the old Church foundation was completed in August 2010.

St. Stephen's Episcopal Church held a Dedication



The Rt. Rev. E. (Ted) Gulick, Assistant Bishop of the Diocese of Virginia, officiating at the Dedication Ceremony.

Photo courtesy Edward Dandar.

Ceremony for the new Elk Run Historical Church Park Mini-Museum building on 14 November 2010. A short church service was held within the outline of the old Church foundation for the first time in over 200 years. Officiating at the Dedication was the Rt. Rev. E. (Ted) Gulick, new Assistant Bishop of the Diocese of Virginia.

The Museum's goal is to depict the history of the area (Native Americans and settlers), the Church and its first Minister, the seven year archaeological effort, and conversion to a Historic Church Park. The Committee needs about \$5,000 to prepare and hang all of the Museum wall items: about \$1,200 for each of the Interpretative Signs, and \$2,400 to update the video documentary. The current video documentary is being used in Fauquier schools and is available in County libraries.



The interior of Elk Run Church, with display cases highlighting artifacts and pictures from the archaeological dig. The lower right hand corner of the photograph shows part of the exposed foundation of the original site.

Photo courtesy Edward Dandar.

If you are inclined to help finish the Museum Walls, organizations and/or individuals can send checks payable to the "Elk Run Church Site Preservation Fund" in care of St. Stephen's Episcopal Church, 8538 Greenwich Road, Catlett, Virginia 20119. All donations are tax deductible. Further information on our efforts over the past eleven years can be found on our website at www.elkrunchurch.org.

Edward Dandar
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NEHA Conference 2011, *continued from page 9*

on for a few days to enjoy Portland and environs. Upon registration, directions for transportation will be sent.

Both registration rates for the full four days' program and for only Thursday and Friday, will be offered.

Wednesday's "Grand Tour" of the Willamette Valley will be led by Richard Van Orman and will include the ecumenical portion of our conference, with visits to the United Methodist archives in Salem and the archives at Mount Angel Abbey. After Vespers at the Abbey Church, we'll repair to "The Glockenspiel" for a festive German dinner before returning to Portland.

Trinity Cathedral, the oldest parish in the diocese, will be our venue for Thursday and Friday, where a festival Eucharist will be celebrated on Thursday, and where presentations and exhibits will take place. Presentations will include Bishop Kimsey, a native of his be-

loved state on The Episcopal Church in Oregon; Gregg Nelson, author of a book on Reuben Nevius, an early missionary and builder of churches in the Northwest; Jean Ballard Terepka, speaking on William Richmond, the first official missionary to Oregon; our own NEHA people presenting "how-to" workshops on keeping parish archives and writing parish histories. James Baxendale, a local historian and member of the Cathedral, will present his research on Sir Francis Drake's presence in these parts. Professor Ann Weikel, Cathedral Historian, will lead a tour of the Cathedral. Friday will include Fr. Lawrence Crumb with his Tom Lehrer-esque songs—this is not to be missed!

We hope you'll be able to be with us for this fun and exciting time. Watch for the official registration forms in the next issue of *The Historiographer*!

Phillip Ayers, Portland, Oregon
Member of NEHA Board
players@hevanet.com

Conference: Western Archives Institute

The 25th annual Western Archives Institute will be held at U.C. Berkeley in Berkeley, California, 10 - 22 July 2011. The Western Archives Institute is an intensive, two-week program that provides integrated instruction in basic archival practices to individuals with a variety of backgrounds, including those whose jobs require a fundamental understanding of archival skills, but who have little or no previous archives education; those who have expanding responsibility for archival materials; those who are practicing archivists but have not received formal instruction; and those who demonstrate a commitment to an archival career.

The Institute also features site visits to historical records repositories and a diverse curriculum that includes history and development of the profession, theory and terminology, records management, appraisal, arrangement, description, manuscripts acquisition, archives and the law, photographs, preservation administration, reference and access, outreach programs, and managing archival programs and institutions.

Dr. David Gracy will serve as Principal Faculty Member for the 2011 Institute. Gracy is the Governor Bill

Daniel Professor in Archival Enterprise, University of Texas at Austin School of Information. Dr. Gracy worked in the Texas State Archives and University of Texas Archives before becoming Archivist, Southern Labor Archives, Georgia State University, and then Director, Texas State Archives. He is a former President of both the Society of American Archivists and the Academy of Certified Archivists, and a Fellow of the Texas State Historical Association. He is the author of *Archives and Manuscripts: Arrangement and Description*; of *The State Library and Archives of Texas: A History, 1835-1962*; and of *Moses Austin: His Life*. This will be the fifth time Gracy has served as Principal Faculty Member of the Western Archives Institute.

Tuition for the Institute is \$700 and includes a selection of archival publications. Other fees will be announced in February. Housing and meal plans are available at additional cost.

The application deadline is 1 April 2011. For additional program information, see
www.calarchivists.org/Default.aspx?pageId=704191, or contact:

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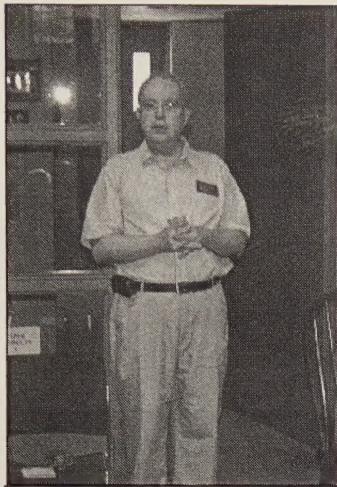
People and Places in the News

Thomas Winslow

From *THE MISSIONER*,
the Newsletter of Nashotah House, Michaelmas
2010:

The Ven. Thomas Winslow, '07, was recently awarded the 2010 William Wagner Excellence in Law Enforcement Chaplaincy Award by the International Conference of Police Chaplains (ICPC) - Midwest Region. The citation reads "Presented to Chaplain Tom Winslow for 25 years of Exceptional Service as a Law Enforcement Chaplain and for Your Outstanding Contribution to Law Enforcement."

Archeacon for the Diocese of Milwaukee since 2001, Fr Winslow has served as Nashotah House Archivist since 2007. Senior Division Chaplain for the FBI-



Tom Winslow at the June 2009 NEHA conference.
Photo courtesy NEHA Archives.

Milwaukee, he has also served as Chaplain for the Wisconsin Chapter of the FBI National Academy and the Wisconsin Chiefs of Police Association. Prior to becoming a chaplain, Fr. Winslow served for 20 years as a police officer for the State of Wisconsin, 15 of those as the chief of Police at Wisconsin State Fair Park. He is an honor graduate of the Milwaukee Police Academy, the FBI National Academy and the U.S. Secret Service Dignitary Protection Seminar. In 2001 Winslow was awarded an ICPC Honor Bar for his service at Ground Zero in New York.

Archives Institute, *continued from page 10*

Administrator
Western Archives Institute
1020 O Street
Sacramento, CA 95814
Telephone: 916/653-7715
Fax: 916/653-7134
E-mail: ArchivesWeb@sos.ca.gov

The application package is available on the California State Archives web site at www.sos.ca.gov/archives/wai/, and on the Society of California Archivists web site at www.calarchivists.org.

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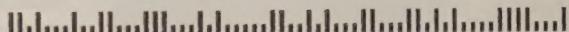
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Send to: NEHA, 509 Yale Avenue, Swarthmore, PA 19081.

The National Episcopal Historians and Archivists
c/o Trinity Cathedral
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Phoenix, AZ 85003

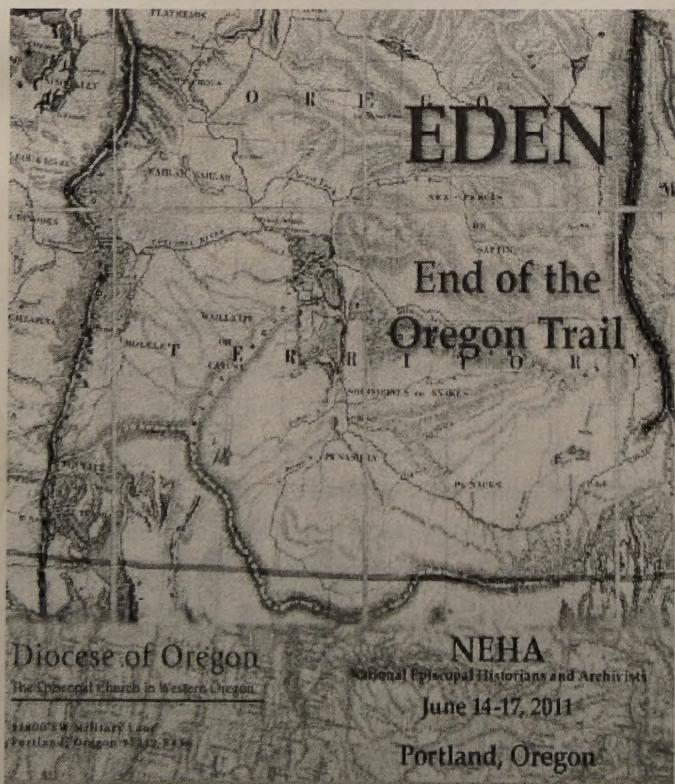
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